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the sign of the cross, saying the "Mexican" prayer, *polasenya*;¹ and the inmates give the boys presents of food, — bread or meat. In spite of the "Mexican" features of *ahoppa awan tewa*, the Zuñi assert that the day has always been observed by the people, and that it is in no wise a Catholic ceremonial.

In Catholic Acoma the Catholic character of the day is of course recognized. It is known as a church celebration to fall on a calendar day, Nov. 1 or 2, guessed my informant. At Acoma, too, parties of boys, as many as ten perhaps, will go around town, calling "*Tsale'mo, tsale'mo!*" They also ring a bell. Their "Mexican" prayer is, "Padre spirito santo amen." They are given food. Food is also taken to the cemetery and placed around the foot of the wooden cross which stands there in the centre. The war-chiefs stand on guard. By morning, however, the food has disappeared. What becomes of it my informant did not know.

At Laguna, food is also taken to the cemetery. The day is called *shuma sashti* ("skeleton day"); and to give to the dead on *shuma sashti*, the fattest sheep and the best pumpkins and melons are saved. A story goes that once a young man was told by his mother to bring in for the occasion the fattest two lambs of their flock. The young man objected. Soon thereafter he fell sick, and he lay in a trance for two or three days, until the medicine-man restored him. On coming to, he reported he had been with the dead. The church was full of them. Happy were they who had been well-provided for by their families. The unprovided were befriended by the provided.

On *shuma sashti*, candles are set out on the graves. A little ball of food made up of a bit of everything served to eat is also put on the fire. The boys who go about getting food call out, "*Sare'mo, sare'mo!*" Their "Mexican" prayer is called *porasinia*.

ELSIE CLEWS PARSONS.

NEW YORK.

A ZUÑI FOLK-TALE. — Recently, when I was looking over some old field-notes, I came across a hitherto unpublished short Zuñi folk-tale which I recorded during my first visit to the pueblo of Zuñi.² Nai'uchi,³ the narrator, called it "The Origin of the Dragon-Fly; or, Why the Chief Priests receive the First Harvest from the Fields." The story was jotted down

¹ The index-finger of the right hand is bent, and the thumb held close to it and erect. As they touch the respective places, the following words are said: "Left temple [*ela santu*], right temple [*kulusi*], middle breast [*lenuishta*], forehead [*imimiku*], left shoulder [*liplan-seniola*], right shoulder [*ios*], forehead to chin [*imimipali*], middle breast [*eleleho*], left temple [*eleshpintu*], middle chin [*santu*], blowing into hand [*amikiasusi*]." The current Spanish formula is: Por la señal de la Santa Cruz. De nuestros enemigos libranos Señor. En el nombre del Padre, del Hijo, y del Espíritu Santo. Amen.

Although as given me at Zuñi some of the motions are faulty, the characteristic Spanish position of hand is observed, and the "amen" is said characteristically with fingers to lips. This conclusive motion at Zuñi is peculiarly interesting, as it seems to combine the Catholic motion and the Zuñi breath rite (*yechuni*).

² Compare my *Reizen en Onderzoekingen in Noord-Amerika* (Leiden, 1885), pp. 273-306.

³ A chief priest of the Bow, and famous theurgist, who died in 1904. Nai'uchi was one of Cushing's staunchest friends, and later also of Mrs. Stevenson.

by me, largely in my native language and partly in English, just as it was immediately translated, period by period, by the late Frank Hamilton Cushing.

In reading it again after so many years, I find that this tale presents a blank, though apparently of little importance, which I shall indicate in the text. I presume this is due to my somewhat defective rendering of Cushing's version. Besides, there are one or two short passages in the story which now I am at a loss to interpret satisfactorily in connection with the text. I shall pass them over tacitly. Nevertheless I venture to publish the story as it is and for what it is worth, unaltered as regards its contents. I have only corrected and rewritten my bilingual rendering of Cushing's dictation into proper English, and added a few explanatory footnotes. Moreover, as far as I know, this tale was never published elsewhere, either by Cushing or by any other writer on Zuñi folk-lore. The story follows:—

Long ago, in the town of Ha'wik'uh,¹ the people were very careless and neglectful. They wasted their food. The old men advised them to be careful, but in vain.

Then the Gopher, the Squirrel, the Wood-Rat and several Insects held a council in order to gather up the food; but at last nothing was left. In the beginning of winter, famine came. The gods were angry.

So the people left, and went to the A'mukwikwe² to get food. Ha'wik'uh was deserted, with the exception of two children, — a brother and his little sister. They were left behind while sleeping.

When the children woke up, they had nothing to eat. Thus the boy went out to catch snow-birds. On coming back, he said to his sister, "I am going to make a toy for you." Thereupon he made a cage and a figure in the form of a dragon-fly³ with black stripes and blue eyes, and hung up the cage. Then the boy put his sister on a cat's fur and told her to amuse herself with the toy.

After a while both fell asleep; but the Dragon-Fly made such a noise, that the children woke up. Thereupon the Dragon-Fly told them not to sleep, but to build a fire, and to loosen the string which fastened him to the cage, and let him out. The children did so, and the Dragon-Fly flew away.

He ultimately reached the Lake of the Dead,⁴ and there he went to the place where the dead were dancing. The dancers, seeing the Dragon-Fly, stopped, and asked him whence he came. The Dragon-Fly answered, "From Ha'wik'uh, where the people were starving. There are two children left, and I come to ask you how I could help them; for I am sure you can do something."

So the dead gathered corn and melons, which they gave to the Dragon-Fly. They put these things up as compendiously as possible in order to

¹ Ha'wik'uh, Aguico of the Spaniards, was the largest and principal town of Cibola. It is situated twelve miles southwest of the present Zuñi.

² Hopi or Moqui Indians.

³ The dragon-fly is one of the Zuñi rain symbols.

⁴ Ká'thlu-ël-lon or Ko'thluwala'wa, a sacred lake and village situated about sixty miles southwest of Zuñi town, near the junction of Little Colorado and Zuñi Rivers. It plays a prominent part in Zuñi mythology and religion. The dead go first to Ko'thluwala'wa, the abiding-place of the Council of the Gods, and they often return hither to dance.

lessen the weight. "Give all this food to the children," the dead said when the Dragon-Fly took leave; and off he went.

On his return to Ha'wik'uh, the Dragon-Fly found the children sleeping. He then put a part of the food-seeds he brought with him into the soil, in order to supply means of subsistence for some future day. Thereupon the children woke up, crying. "Don't weep!" the Dragon-Fly said to them, "there is food for you."

The children, seeing it, ate till their hunger was stilled; but the following days they found just as much to eat, for the food-supply seemed inexhaustible. . . .

[Here I find a small blank in my notes, and also a few somewhat obscure passages.]

. . . After a while the Dragon-Fly told the children he again wanted to leave. Hearing this, they wept. So the Dragon-Fly said, "Let me go! I shall soon be back."

Thereupon he flew to the Land of Everlasting Summer, along the corn-fields, where he met the beautiful Corn-Maidens of the Blue and Yellow Corn.¹ They rejoiced and wished to detain him; but the Dragon-Fly refused, not knowing on which plant he was going to alight. He then asked the Corn-Maidens to go to Ha'wik'uh in order to nurse the abandoned children.

The Dragon-Fly, however, went there before the Corn-Maidens. As they went also, it began to rain, which was caused by the Corn-Maidens.

On entering the room of the children, the Corn-Maidens found them asleep. So the Dragon-Fly woke them up, saying, "Your mothers have come."

Thereupon the Corn-Maidens, while nursing and petting the children, said to them, "You must rise early and eat your breakfast, for your grandfather is coming back from the A'mukwikwe; but don't give him any food."

When the grandfather arrived, he was very much astonished to find the children still alive. He talked to them, but they did not answer; and, though he offered them food, they refused to partake of it.

Then the grandfather went out to gather fire-wood. During his absence the children ate the food which the Corn-Maidens had given them. They did the same the next day and the day following.

So the grandfather wondered what the children lived on, and tried, but in vain, to find out.

Thereupon the Corn-Maids told the children, "When your grandfather comes again for the fourth time, you must talk to him and explain." The boy did so, and said, "We have now mothers, and thus it is we are still living."

Then the Dragon-Fly said to them, "I am going to leave you; henceforth I want to live in freedom as a flying being." So he flew again to the Death Lake, where the deceased were dancing. They asked where he came from, and they gave him plumes.

Thereupon the gods gathered corn-seeds and planted these round Ha'wik'uh, and sent rain.

The grandfather, seeing this, went back to the A'mukwikwe to call back

¹ Mythological beings to the number of eight or ten. Those of the Blue and Yellow Corn are the leaders of the others. It is believed that the Corn-Maidens give fertility to the soil, thus fostering the growth of food-plants.

the people of Ha'wik'uh. He told them the children they left behind were now the richest in town.

When the people returned, they found that the corn and other food plants had ripened. So they felt happy, and were thankful for the service the children had done them. Desirous of rewarding the boy, it was decided he should be a priest of the Bow. Thence it is that we [that is, the A'shiwi, which is the own tribal name of the Zuñi, meaning "the flesh"] always depend on the priests, and plant every year for them. Therefore let us be deferential to the priests.

Thus shortens my story.

H. F. C. TEN KATE.

ASHIYA, NEAR KOBE, JAPAN.

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